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The Primitive Rule of Reformation.

Delivered in a

SERMON

BEFORE

His MAIESTY at WHITEHALL,

Feb. 1. 1662.

IN

Vindication of Our *CHURCH.*

Against the

NOVELTIES of ROME.

BY

Tho: Pierce, D.D.

Chaplain in Ordinary to His MAJESTY, and President of *Magdalen* College in OXON.

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TO THE

High and Mighty Monarch

Charles the II^d:

By the Grace of God, KING of Great *Britain*, *France* and *Ireland*, Defender of the Faith.

Moſt Gratious and Dread Soveraign,

THat *which never had been expos'd unto a* wittily-miſtaking and crooked world, *but in a dutiful* ſubmiſſion *to Your* Command; *may at leaſt for* This, *if for no* other *reaſon, be juſtly offer'd to Your* Protection. *And this is done with a* ſteady, *though* humble *confidence of*

succeß; because THE DEFENDER OF THE FAITH* which was once deliver'd unto the Saints, *cannot possibly chuse but be so to* him, *who does* earnestly contend *for the very* same, *because for* no other Faith *then* That which was from the Beginning. *If for* This *I have* contended *with as much* earnestness *from the* Pulpit, *as The* Romanists *from the* Press *do* contend against it; *I have not only the** Exhortation *and* Authority *of a Text, but the* Exigence *of the* Time *to excuse me in it.*

* Jud 3.

Matth 19.8.

Jude 2, 3.

Now as the Romans *in the Time of the* second Punick War, *could not think of a fitter way for the driving of* Hanibal *out of* Italy, *then* Scipio's *marching with an Army out of* Italy *into* Afrique, *giving* Hanibal *a* Necessity *to go from* Rome, *for the raising of the* Siege *which was laid to* Carthage; *So could I not think of a fitter Course to* disappoint *the* Pontificians *in their* Attempts

tempts *on* Our *Church, then thus by making it their* Task *to view the* Infirmities *of their* own. *To which effect I was excited to* spend my self, and to be spent, (*if I may speak in the phrase of our Great Apostle,*) *not from an* arrogant Opinion *of any* sufficiency in my self, (*who am one of the* least *among the Regular Sons of the Church of* England;) *But as relying on the* sufficiency *of the* Cause *I took in hand, & especially on the* Help *of the* All-sufficient, *who often loves to make use of the* weakest Instruments, *to effect the* bringing down *of the* strongest Holds. 2 Cor. 12. 15. 1 Cor. 1. 27. 2 Cor. 10. 4.

I suppose my Discourse, however innocent in it self, will yet be likely to meet with many, *not onely* learned *and* subtil, *but* restless *enemies; Men of* pleasant Insinuations, *and very* plausible Snares; *nay, such as are apt (where they have* Power) *to* * confute *their* Opponents *by* Fire and Faggot. *But when I consider how well my* Margin *does lend* Protecti-

* Eo sanè loco Hæreses sunt, ut non tam arte & Industriâ, quàm Alexandri gladio, earum Gordius Nodus dissolvi posse, quasiq; Herculis clavâ feriendæ, quàm Apollinis Lyrâ mitigandæ videantur, *Stapl. tom. in Epist. Dedic. operis de Justif. sub finem.*

on *to my* Text, (*for I reckon that my* Citations, *which I could not with Prudence represent out of a Pulpit, are the usefullest part of my whole Performance, because the* Evidence *and* VVarrant *of all the rest;*) *I cannot fearfully apprehend, what* VVit *or* Language (*or* ill us'd Learning) *can do* against *it, so far forth as it is* arm'd *with* Notoriety *of* Fact *in its* Vindication; *and hath the* publish'd Confessions *of those their* Ablest Hyperaspistæ, *who* cannot *certainly by* them *of their* own perswasion, *with* honor, *or* safety, *be* contradicted.

If they are guilty *in their* VVritings, *it is rather their* own, *then their* Readers *Fault; Nor is it their* Readers, *but* Their *misfortune, if they are found* So *to be by their* own Concessions. *Nor can they* rationally *be* angry *at their Reader's* Necessity *to* believe *them; especially when they write with so* becoming *a* proof *of* Impartiality, *as that by which they*

they aſperſe *and* accuſe Themſelves. *If it finally ſhall appear, They are* * condemn'd *out of their* mouthes, (*as* Goliah's Head *was* cut off *by* David, *not with* David's, *but with* Goliah's *own* Sword,) *and that I am not ſo* ſevere *in taking* Notice *of their* Confeſſions, *as* They *have been unto* Themſelves *in the* Printing *of them*, (*for I cannot be ſaid to have* revealed *any* ſecrets, *by meerly* ſhewing *before the* Sun, *what* They *have* ſent *into the* Light,) *I think, however They may have* Appetite, *They cannot have* Reaſon *to complain.*

* *Luke* 19.22.

1 *Sam.* 17.51.

I have intreated of many *Subjects within the Compaſs of an* hour, *on* each *of which it would be eaſie to ſpend a* year. *But I have ſpoken moſt at large of* the Supremacy of the Pope; *as well becauſe it is a Point wherein the* Honor *and* Safety *of* Your Majeſties Dominions *are* moſt concern'd, *as becauſe it is the* chief,

if

if not only Hinge, (*I have* * Bellarmines assertion *for what I say,*) *on which does* hang *the* whole stress *of the* Papal Fabrick.

* Etenim de quâ re agitur cùm de Primatu Pontificis agitur? brevissimè dicam, de *Summâ rei Christianæ*, id enim quæritur, debeatne Ecclesia *diutiùs consistere*, an verò *dissolvi, & concidere. Bellarm. in Præf. ad libros de Rom. Pontif.*

If herein, as I have obey'd, *I shall also be found to have* serv'd *Your Majesty, The sole* Discharge *of my* Duty *will be abundantly my* Reward; *because I am not more by* Conscience *and* Obligations *of* Gratitude, *then by the* Voluntary Bent *and* Inclinations *of my* Soul,

Your Majesties most devoted and most Dutiful Subject and Chaplain,

THOMAS PIERCE.

MATTH. XIX. 8.

Ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

But from the beginning it was not so.

THere are but very few things either so *little*, or so *great*, whether in *Art*, or *Nature*, whether in *Politie*, or *Religion*, which are not willing to take advantage from the meer credit of their *Antiquity*.

First for *Art*; Any part of *Philosophy* penn'd by *Hermes Trismegistus*, any Script of *Geography* bearing the name of *Anaximander*, any *Musical Composition* sung by *Amphion* to his *Harp*, any piece of the *Mathematicks* said to be writ by *Zoroastres*, any Relique of *Carved worke* from inspir'd *Bezaleel*, or any remnant of *Embroidery* from the Theopneust *Aholiab*, would at least for the *honor* of being reckon'd to be the *first*, be also reckon'd to be the *best* of any Antiquarie's *Keimelia*. Exod. 35. 30, 34.

And as it is in the Things of *Art*, so is it also in those of *Nature*. How do the *Gentlemen* of *Venice* delight themselves in their *Antiquity*? and yet they travel for their *Original* no farther back then the *siege* of *Troy*: whereas the *Arcadians* derive their Pedigree even from *Jupiter* and *Calisto*, and will needs have their Nation exceed the *Moon* in *Seniority*. Nay, though *Ægypt* (in the Judgment of * *Diodorus* the *Siceleote*) hath better pretensions then any other, yet the *Barbarians* as well as *Greeks* have still affected a *Primogeniture*. Nay so far has this Ambition transported *some*, that they will needs have been begun from *before* the *Protoplast*, as it were *itching* to be as *old* as the *Julian period*, 764 years before the beginning of the *VVorld*. Thus Antiquity hath been courted in *Art* and *Nature*.

* Περὶ τῆς τοῦ βίου γένους ἀρχαιότητος οὐ μόνον ἀμφισβητοῦσιν Ἕλληνες ἀλλὰ καὶ πολλοὶ τῶν βαρβάρων ἑαυτοὺς αὐτόχθονας καὶ πρώτους τῶν ἀνθρώπων λέγουσι. Diodor. Sic. lib. 1. p. 9.

If in the third place we come to *Politie*, we shall find *Customs* gaining Reverence from the sole merit of their *Duration*. And as a *Custom* by meer *Continuance* does wear it self into a *Law*; so the more *aged* a *Law* is grown, the less 'tis liable to a *Repeal*; by how much the more it is *stricken* in *years*, by so much the *less* it is *decrepit*: And that for this reason, because the *longer* it endures, the more it inclines to its perfection; that is to say, its *immortality*.

Last

Laſt of all for *Religion*, the Caſe is *clear* out of *Tertullian*. *Id verius quod prius, id prius quod ab initio. That Religion was the trueſt, which was the firſt; and that the firſt, which was from the beginning.* And as *He* againſt *Marcion*, ſo *Juſtin Martyr* againſt the *Grecians*, did prove the *Divinity* of the *Pentateuch* from the *Antiquity* of its *Writer*. The *Jewes* enjoy'd the *firſt Lawgiver* † by the *Confeſſion* of the *Gentiles*. *Moſes* preached the *God* of *Abraham*, whilſt *Thales Mileſius* was yet unborn. Nor was it a thing to be imagin'd, that *God* ſhould ſuffer the *Devil* to have a *Chappel* in the world, before himſelf had any *Church*. And thence * *Vincentius Lirinenſis*, to prove the *Truth* of any *Doctrine*, or the *Legality* of a *Practice*, does argue the Caſe from a *Threefold Topick*; The *Univerſality*, the *Conſent*, and the *Antiquity* of a Tradition.

Tertul. adverſus Marcion. l. 4. c. 5.

† Πολλῷ πρεσβύτατον γέγονεν ὁ παρ' ἡμῶν Διδάσκαλος Μωϋσῆς, ὡς δηλοῦσιν ὑμῖν αἱ παρ' Ἑλλήνων ἱστορίαι. Juſtin. Mart. ἐν παραιν. πρὸς Ἕλληνας. p. 7.

* *Id teneamus quod ubique, quod ſemper, quod ab omnibus creditum eſt: quod ita demum fit, ſi ſequamur univerſalitatem, Antiquitatem, Conſenſionem.* Vinc. Lir. adv. Hær. c 3.

Which Rule if we apply unto the *ſcope* of *this Text*, as it ſtands in relation unto the *Context*, we ſhall have *more* to ſay for it then for moſt *Conſtitutions, divine, or humane*. For That of *Mariage* is *almoſt* as old as *Nature*. There was no ſooner *one man*, but *God divided* him into *two*; And then no ſooner were there *two*, but he *united* them into *one*. This is That *ſacred Inſtitution* which was made with *Mankind* in a ſtate of *Innocence*; the very *Ground* and *Foundation* of all both *ſacred* and

civil Government. It was by ſending back
Matth. 5. 31, 32. the *Phariſees* to the moſt venerable *Antiquity*, that our Lord here aſſerted the *Law* of *Wedlock*, againſt the old *Cuſtom* of their *Divorce*. Whilſt *they* had made themſelves *drunk* with their *muddy ſtreams*, *He* directed them to the *Fountain*, to *drink* themſelues into *ſobriety*. *They* inſiſted altogether on the *Moſaical Diſpenſation*; But *He* endeavour'd to *reform* them by the moſt *Primitive Inſtitution*. *They* alledged a *Cuſtom*, but *He* a *Law*. *They* a *Permiſſion*, and that from *Moſes*; But *He* a *Precept*, and that from *God*. *They* did reckon from *afar off*; But not, as *He*, from the *Beginning*.

* Verſe 7. In that *one* Queſtion of the *Phariſees*, * *Why did* Moſes *command us to give her a writing of Divorce, and to put her away?* they put a *Fallacy* upon Chriſt, call'd *Plurium Interrogationum*. For *Moſes* onely *permitted* them to *put her away*; but *commanded* them (if they did) to *give her a writing of Divorce*. And accordingly their *Fallacy* is *detected* by Chriſt in his *Anſwer* to them. *Moſes* (did not *command*, but meerly)
* Verſe 8. * *ſuffer'd you* in your cuſtom of making unjuſtifiable Divorcements. Ἐπέτρεψεν, he *permitted*, that is to ſay, he *did not puniſh* it; not *allowing* it as *good*, but *winking at* it as the *leſſer* of two great *evils*. He *ſuffer'd* it to be *ſafe* in *foro Soli*; could not ſecure you from the *Guilt*,

Guilt, for which you must answer in *foro Poli*. And why did he *suffer* what he could not *approve*? Not for the *softness* of your *heads*, which made you *ignorant* of your Duties; but *for the hardness of your hearts*, which made you *resolute* not to *do* them: you were so *barbarous* and *brutish* upon every *slight Cause*, (or *Occasion* rather,) that if you might not *put her away*, you would *use* her *worse*. You would many times *beat*, and sometimes *murder*, sometimes *bury* her *alive*, by bringing *another* into her *Bed*. So that the *Liberty* of *Divorce*, however a *poyson* in *it self*, was (through the *hardness* of your *hearts*) *permitted* to you for an *Antidote*: But *from the Beginning it was not so*. And you must put a wide difference betwixt an *Indulgence of Man*, and a *Law of God*. To state the controversie aright, you must compare the *first Precept* with your *customary Practice*; not reckoning as far as from *Moses onely*, but as far as from *Adam* too; you must not onely look *forward* from the year of the *Creation* 2400. but *backward* from thence unto the year of the *Creation*. The way to understand the *Husband's* Duty towards the *Wife*, (and so to *reform*, as not to *innovate*,) is to consider the *words* of *God* when he made the *Wife* out of the *Husband*. For * *He that made them at the*

* Gen. 1. 27. Matth. 19. 4.

the beginning made them Male and Female, and ſaid † *For this cauſe, ſhall a man leave Father, and Mother, and ſhall cleave unto his Wife, and they twain ſhall be one Fleſh. VVhat therefore God hath joyn'd together, let not man put aſunder.* The *Antecedent Command* was from *God* the *Father*, the *Command* in the *ſequel* from *God* the *Son*. And though the *Practice* of the *Jewes* had been contrariant to them *both*, by a *Preſcription* almoſt as *old* as *two thouſand years*; yet as *old* as it was, 'twas but an *overgrown Innovation*. For ἀπ' ἀρχῆς δὲ γέγονεν οὕτω, *from the beginning it was not ſo.*

† Gen. 2. 24. Matth. 19. 5.

Thus our Saviour, being ſent to *Reform* the *Jews*, made known the *Rule* of his *Reformation*. And the *Leſſon* which it affords us is (in my poor judgment) of great Importance. For when the *Doctrine* or *Diſcipline* of our *Church* eſtabliſht here in *England* ſhall be attempted by the *Corruptions* of *Moderne* **Phariſees*, who ſhall aſſert againſt *us* (as *theſe* here did againſt our *Saviour*) either their forreign *Superſtitions*, (to ſay no worſe) or their domeſtick *Profanations*, (to, ſay no more;) we cannot better deal with *them*, then as our Saviour here dealt with the *ancient Phariſees*; that is, we cannot better put them to *ſhame* & *ſilence*, then by demonſtrating the *Novelty* and *baſe extraction* of *their* Pretenſions, whilſt

**Romana Eccleſia ſe non tam* matrem *exhibet aliis quàm* Novercam. *Sedent in cà* Scribæ & Phariſæi, &c. Johan. Sariſburienſis (ad Papam Hadrianum 4.) in Polycratic. l. 6. c. 24.

whilſt we evince at the ſame inſtant the *Sacred Antiquity* of *our owne*. When they obtrude their *Revelations*, or *teach for Doctrines of God the meer commandments of Men*, we muſt aske them every one, *how they read in the beginning*. We may not draw out of their *Ditches*, be the *Currents* never ſo *long*, whilſt we have *waters* of our *own* of a nobler *Taſte*, which we can eaſily *trace back* to the *cryſtal ſpring*.

And firſt of all it concernes us to marke the *Emphaſis*, which our *Ancient of dayes* thought fit to put on *the Beginning*, that no *inferior Antiquity* may be in danger to *deceive* us. For there is hardly any *Hereſie* or *Uſurpation* in the Church, which may not truly pretend to ſome *great Antiquity*, though not ſo old as the *Old man*, much leſſe as the *Old Serpent*. (a) The *Diſciplinarians* may fetch *theirs* from as far as the Heretick *Aërius*; who wanting *merit* to advance him from a *Presbyter* to a *Biſhop*, wanted not *arrogance* and *envy* to leſſen the *Biſhop* into a *Presbyter*. But *His* Antiquity is a *Junior*, as well to that of the *Anabaptiſts*, as to that of the *Socinians*. For the (b) *Anabaptiſts* may boaſt they are as old as *Agrippinus*, and the (c) *Socinians* as *Sabellius*. The (d) *Soliſidians* and *Antinomians* are come as far as from *Eunomius*. The (e) *Ranters* from *Carpocrates*. The (f) *Millenaries* from *Papias*. The *Irreſpective*

(a) *Epiph. Hær. 75. p. 904. Tom. 1. Ed. Petav.*

(b) *Auguſt. contra Donat. Tom. 7. lib. 2. p. 396. Edit. Baſil.*
(c) *Epiph. Hær. 62. p. 513.*
(d) *Auguſt. Tom. 6. Hær. 54. p. 25.*
(e) *Iren. lib. 1. c. 24. p. 79. Excuſ. 1570.*
(f) *Euſeb. l. 3. c. 33. p. 80. Colon. Allobrogum 1612.*

spective (g) *Reprobatarians* from *Simon Magus* and the *Manichees*. The *Pontificians* (like the *Mahumetans*) have such a *Rhapsody* of *Religion*, a *Religion* so *compounded* of several *Errors* and *Corruptions*, (which yet are blended with *many Doctrines* most *sound* and *Orthodox*,) that to find out the age of their *severall Ingredients*, it will be necessary to rake into *several times* too.

THe great *Palladium* of the *Conclave*, the famous point of *Infallibility* (which if you take away from them, down goes their *Troy*, it being absolutely impossible that the learned *Members* of such a *Church* should glibly swallow so many *Errors*, unless by swallowing this first, *That she cannot erre*;) I say, the point of *Infallibility* (which is a very *old Article* of their very *new Creed*, a *Creed* not perfected by its Composers until the *Council* at *Trent*,) we cannot better derive then from the *Scholars* of (a) *Marcus* in *Irenæus*, or from the *Gnosticks* in (b) *Epiphanius*. They had their *Purgatory* from (c) *Origen*, (one of the *best* indeed in *one* kind, but in *another* one of the *worst* of our antient Writers, not onely an *Heretick*, but an *Hæresiarcha*,) or at the farthest from *Tertullian*, who had it from no better Au-

(g) *Iren. l.1.c.10. pag.48,&c. Epiph. Hær. 66. pag. 617.*

(a) *Iren. Advers. Hæret.l.1.c.9.p.44.&c.*

(b) ——Καὶ Χειστὸν τοῦτον τὴν κατελθόντα, καὶ δείξαντα τοῖς ἀνθρώποις ταύτην τὴν γνῶσιν, *Epiph. Tom.1 l.1. Hær.26. p.91.* Ψευδώνυμος γνῶσις Γνωστικοὺς ὠνόμασεν, ἀφ' ἧς Γνωστικοὶ, καταγνωστικοὶ ὄντες τὴν τρόπον *Idem. ibid. Hær. 27.p 102.*

(c) Note, That *Bellarmine* having boasted, (*Lib.1. de Purgatorio, cap.15.*) *That all the Antients, both Greek and Latine, from the very time of the Apostles, did constantly affirm the doctrine of Purgatory*, could not give an older instance, then in *Origen* and *Tertullian*, (*Ibid.cap.2.& 7.& 10.*) but by recourse unto the *Heathen*. (*Ibid.cap.11.*)

thour

thour then the (d) *Arch-Heretick Montanus*. Nor does *Bellarmine* mend the matter, by deriving it as far as from *Virgil*'s *Æneid*, and from *Tully* in his Tale of the *Dream* of *Scipio*, and farther yet from *Plato*'s *Gorgias*; unleſs he thinks that an *Heathen* is any whit fitter then an *Heretick*, to give Advantage to a point of the *Roman Faith*. Their Denial of *Marriage* to all that enter into the *Prieſthood*, is dated by *themſelves* but from Pope (e) *Calixtus*. Their (f) *Tranſubſtantiation* is from the *Lateran Council*. Their (g) *Half-Communion* is no older then ſince the times of *Aquinas*; unleſs they will own it from the *Manichees*, to give it the credit of more *Antiquity*. Their publick praying before the people in an *unknown Tongue*, may be fetcht indeed as far as from *Gregory* the *Great*. Their *Invocation of Saints departed* is no doubt an *aged Error*, though not ſo aged as *they* would *have* it for the gaining of *honour* to the *Invention*; becauſe St. *Auſtin* does (h) *deny* it to have been in *his days*. And (not to be *endleſs* in the *beginning* of ſuch a *limited Diſcourſe*, as muſt not preſume to exceed an *hour*; though in ſo *fruitfull* a *field* of *matter*, 'tis very *difficult not to*

(d) Hoc etiam *Paracletus* (i e. *Montanus*) frequentiſſimè commendavit, &c. Tert. de *Animâ*, cap. ult.

See *Bellarmine* contradicted by the *Romaniſts* themſelves. E. G. *Roffenſ. contr. Lutherum*, *Art.* 18. *Polydor. Virg. Inv. Rer. lib.* 8. *c.* 1. *p.* 84. *Edit. Baſil.* 1521. *Suarez in Aquin. par.* 3. *q.* 59. *art.* 6. *ſect.* 1. *p.* 1159.

Thomas ex Albiis Eaſt-Saxonum de Medio Animarum ſtatu, per totum libr. ſpeciatim Demenſ. 9 p. 369, 370, 371.

(e) *Liquet item, in orientali & occidentali Eccleſiâ, uſque ad tempus prohibitionis à Calixto factæ, Sacerdotum conjugia licita fuiſſe.* Maximil. 2. apud Thuan. l. 36. p. 305, 306.

(f) *Ante Lateranenſe Concilium Tranſubſtantiatio non fuit dogma Fidei.* Scot. in 4. Sent. Diſt. 11. q. 3.

(g) *Negare non poſſumus, etiam in Eccleſiâ Latinâ fuiſſe uſum utriuſque ſpeciei, & uſque ad tempora S. Thomæ duraſſe.* Vaſq. in 3. Diſput. 216. c. 3. n. 38.

(h) *Suo loco & ordine Homines Dei* nominantur, non *tamen à Sacerdote qui ſacrificat* invocantur. Auguſt. de Civitate Dei lib. 22. cap. 10. pag. 1155.

be endleſſe;) (i) The *Vniverſall Superintendency* or *Supremacy* of the *Pope* hath been a viſible uſurpation ever ſince *Boniface* the Third. And ſo our Adverſaries of *Rome* have more to plead for Their *Errours* then all the *reſt*, becauſe the *reſt* were but as *Muſhroms* in their ſeverall times, ſoon ſtarting up, and as ſoon cut down; whereas the Errours of *Rome* do enjoy the pretence of *Duration* too.

(i) *Phocas iratus Cyriaco Epiſcopo Conſtantinopolitano, adjudicavit Titulum* Oecumenici Pontifici Romano *ſoli.* Baronius ad A.C. 606.

But touching *each* of thoſe *Errours*, (I mean the Errors of their *Practice*, as well as *Judgment*,) we can ſay with our *Saviour* in his preſent Correption of the *Phariſees*, (whoſe Error was *older* and more *authentick*, that is, by *Moſes* his *permiſſion* had more appearance of *Authority*, and more to be pleaded in its *excuſe*, then thoſe we find in the Church of *Rome*,) *that fro n the beginning it was not ſo*; and we care not *whence* they come, unleſſe they come from the *Beginning*.

Indeed in *matters* of *meer Indifference* which are brought into the *Government* or *outward Diſcipline* of the Church, every Church has the Liberty to make her own *Conſtitutions*, not asking *leave* of her *Siſters*, much leſs her *Children*; onely they muſt not be reputed as things *without which* there is *no Salvation*, nor be obtruded upon the People amongſt the *Articles* of their *Faith*. We are to look upon nothing

nothing *so*, but as it comes to us *from the Beginning*.

And this has ever been the *Rule* (I mean the *warrantable* Rule) whereby to *improve* or *reform* a Church. When *Esdras* was intent on the *re-building* of the *Temple*, he sent not to *Ephesus*, much lesse to *Rome*; he did not imitate *Diana's* Temple, nor enquire into the *Rituals* of *Numa Pompilius*; but had recourse for a *Temple*, to that of *Solomon*, and for a *Ritual*, to that of *Moses*, as having *both* been prescribed by *God himself*. And yet we know the Prophet *Haggai* made the people *steep* their *Joy* in a *showre* of *Tears*, by representing how much the *Copy* had faln short of the *Original*. The holy Prophets in the Old Testament, shewing the *way* to a *Reformation*, advis'd the Princes and the People *to aske after the old paths, and walk therein*, as being the onely *good way* for the *finding of rest unto their souls*, Jer. 6. 16. The Prophet *Isaiah* sought to *regulate* what was amisse amongst the *Jewes*, by bidding them have recourse *unto the Law and the Testimony*: *should not a people seek unto their God? If any speak not according to this word, it is because there is no light in them*, Isa. 8. 19 20. And accordingly their *Kings*, who took a care to *reform abuses*, are in this solemn style commended for it, *That they walked in the ways of their*

Father David; that is, *reform'd* what was *a-miſſe* by what had been from the *Beginning*. So St. *Paul* in the New Teſtament, ſetting *right* what was *crooked* about the *Supper of the Lord* in the *Church* of *Corinth*, laid his *line* to that *Rule* which he was ſure he *had receiv'd from the Lord Himſelfe*, 1 Cor. 11. 23. And thus our Saviour in my Text, finding the *Phariſees* very *fond* of a *vicious practice*, which *ſupported* it ſelf by an *old Tradition*, and had *ſomething* of *Moſes* to give it *countenance* in the world, (though indeed no more then a *bare permiſſion*,) could not think of a better way to make them *ſenſible* of their *Error*, (and *ſuch* an *Error* as was their *Sin* too,) then by ſhewing them the great and important difference betwixt an *old*, and a *primitive* Cuſtome; and that however their *breach* of *Wedlock* had *been* without check from the *days* of *yore*, yet 'twas for *this* to be *reform'd*, that 'twas *not ſo from the Beginning*.

In a moſt dutifull *Conformity* to which *example*, our *Reformers* here in *England* (of *happy memory*) having diſcover'd in every part of the *Church* of *Rome*, not onely horrible *Corruptions* in point of *Practice*, but hideous *Errors* in point of *Doctrine*, and that in matters of *Faith* too, (as I ſhall find an occaſion to ſhew anon;) and having

ving found by what *degrees* the ſeverall *Errors* and *Corruptions* were *ſlily* brought into the *Church*, as well as the ſeveral *times* and *ſeaſons* wherein the *Novelties* received their *birth* and *breeding*; and preſently after taking notice, that in the *Council* of *Trent* the *Roman* Partiſans were not afraid to make (a) *New Articles of Faith*, whilſt the *Sacrifice* of the *Maſs*, the Doctrine of *Purgatory*, the Invocation of *Saints*, the Worſhip of *Images*, and the like, were *commanded* to be *embraced* under pain of *damnation*, (as it were in *contempt* of the *Apoſtle's denuntiation*, Gal. 1. 8. by which that *practice* of thoſe *Conſpirators* made them liable to a *curſe*;) and farther yet, that in the *Canon* of the *Fourth Seſſion* of that *Council*, the *Roman* Church was made to *differ* as well from her *ancient* and *purer ſelf*, as from *all other Churches* beſides her ſelf, in that there were many meerly *humane* (I do not ſay *profane*) *Writings*, and many unwritten *Traditions* alſo, not only *decreed* to be of (b) *equal Authority* with the *Scriptures*, but with the addition of an * *Anathema* to all that ſhould not ſo *receive* them: This (I ſay) being conſider'd aud laid to heart by our *Reformers*, (by our *Kings*, and our *Clergy*, and *Laiety* too, met together in their greateſt both *Eccleſiaſtical* and *Civil Councils*,) they did not *conſult* with *fleſh* and *bloud*,

(a) *Vide* Concil. Trident. *Seſs.* 13. *Can.* 2, 3. *Seſs.* 21. *Can.* 1, 2, 3. *Seſs.* 22. *Can.* 3, 5, 6, 8, 9 *Seſs.* 23. *Can.* 1, 4, 5, 6, 8, 9. *Seſs.* 25. *&c. quam confer cum* Bullâ Pii Quarti. Edit. Bin. P. 444. Tom. 9.

(b) *Nec non* ipſas Traditiones, *tum ad fidem tum ad mores pertinentes, tanquam vel à Spiritu Sancto dictatas, pari pietatis affectu ac* *reverentiâ ſuſcipit ac* *veneratur (hæc Sancta Synodus.)* Trident. Conc. Seſs. 4. ſub Paulo 3. Bin. Tom. 9. p. 354.

* *Siquis libros ipſos integros,——pro ſacris & Canonicis non ſuſceperit, & Traditiones prædictas ſciens contempſerit,* Anathema ſit. ibid.

or

or expect the Court of *Rome* ſhould become their *Phyſician*, which was indeed their *great Diſeaſe*; but having recourſe unto the *Scriptures* and *Primitive Fathers* of the *Church*, they conſulted thoſe *Oracles* how things ſtood *from the Beginning*: And onely *ſeparating* from *Them*, whom they found to have been *Separatiſts* from the *primitive Church*, they *therefore* made a *Seceſſion*, that they might not partake of the *Romane Schiſme*. And whilſt they made a *Seceſſion* for fear of *Schiſm*; (which by no other practice could be avoided,) they ſtudiouſly kept to the Golden *mean*; neither *deſtroying* the *Body* out of *hatred* to the *Ulcers* with which 't was ſpred, nor yet *retaining* any *Ulcer* in a paſſionate *dotage* upon the *Body*.

One *remarkable Infirmity* it is obvious to obſerve in the *Popiſh Writers*: they ever complaine we have *left* their Church; but never ſhew us that *Iota*, as to which we have left the *Word of God*, or the *Apoſtles*, or the *yet uncorrupted* and *primitive Church*, or the Four *firſt Generall Councils*. We are ſo zealous for *Antiquity*, (provided it be but *antique enough*,) that we never have deſpiſed a *meer Tradition*, which we could *track* by ſure *footſteps* from as far as the times of the *pureſt Chriſtians*. But this is ſtill their *childiſh fallacy*, (be it ſpoken to the ſhame of their greateſt *Giants* in Diſpute, who

ſtill

ſtill *vouchſafe* to be *guilty* of it,) that they confidently ſhut up *the Church in Rome*, as their Seniors the *Donatiſts* once did in *Africk*; and pleaſe to call it the *Catholick* Church, not *formally*, but *cauſally*, (ſaith Cardinal *Peron*,) becauſe forſooth *that particular* doth infuſe *univerſality* into all other Churches beſides it ſelf: The learned Cardinal *forgetting*, (which is often the *effect* of his very *good memory*,) that the *preaching* of *Chriſt* was to *begin at* (a) *Jeruſalem*. So it was in the *Propheſie*, (*Iſa.* 2. 3. *Mic.* 4. 2.) and ſo in the *completion*, (*Luke* 24. 47.) Nor was it *Rome*, but *Antioch*, in which the *Diſciples* were firſt call'd *Chriſtians*, (*Act.* 11. 26.) At (*b*) *Antioch* therefore there was a *Church*, before St. *Peter* went thence to *Rome*. Nay 'tis expreſly affirm'd by (*c*) *Gildas*, (an Author very much *revered* by the *Romaniſts themſelves*,) that Chriſtianity was in *Britain* in the latter time of *Tiberius Cæſar*; ſome while after whoſe death, 'tis known that St. *Peter* remain'd in *Jewry*. So that *Rome* which pretends to be a *Mother*, can be no more at the beſt then a *Siſter-Church*, and not the *eldeſt* Siſter neither.

(a) Μήτης πασῶν τῶν Ἐκκλησιῶν, &c. Theod. Hiſt. Eccleſ. lib. 5. cap. 9. Concil. Conſtantinop. apud Baronium ad A. D. 382. *ſuffragatur.*

(b) Τὸ κεφάλαιον τῆς οἰκουμένης κατάσης, *apud* Chryſoſt. ad Populum Antiochen. Hom. 3.

(c) *Tempore, ut ſcimus ſummo Tiberii Cæſaris alſque ullo impedimento—radios ſuos primum indulget, id eſt præcepta ſua, Chriſtus.* Gildas in Epiſt. de Excid. Brit. Sect. 6.

Neglecting therefore the pretended *univerſality* of the *Roman* (that is to ſay, of a *particular*) Church; let us compare her *Innovations* with what we find from the *Beginning*.

For

For *this* I take to be the *fittest* and the most *profitable* Use, that we can make of the subject we have in hand.

And first, consider we the *Supremacy* or *Universall Pastorship* of her *Popes*: which is indeed a very *old*, and somewhat a *prosperous Usurpation*; an *Usurpation* which took its rise from more then a *thousand* years ago. But then, besides that it was *sold* by the Emperour (a) *Phocas*, at once an (b) *Heretick* and a *Regicide*, the Devillish Murderer of *Mauritius*, (who was the Εἰκὼν Βασιλικὴ, the *Royall Image* or *Type* of our late *Royall Martyr* of Sacred Memory;) I say, besides that it was *sold* by the most execrable *Phocas*, that is to say, by the *greatest Villain in the World*, excepting *Cromwell* and *Pontius Pilate*; and besides that it was *sold* to ambitious *Boniface* the Third, whose vile *compliance* with that *Phocas* was the *bribe* or *price* with which he *bought* it: and besides that it was done, not out of *reverence* to the *Pope*, but in (c) *displeasure* to *Cyriacus* of *Constantinople*, who (from *John* (d) his Predecessor) usurpt the Title of *Universall* before any *Pope* had *pretended* to it: I say, *besides*, or *without* all this, it is sufficient for *us* to say, what our *Saviour* here said to the ancient Pharisees, *That from the beginning it was not so*. For looking back to the *Beginning*, we find *The*

(a) *De Phocâ cœlitus est dictum*, Χείρονα οὐχ εὗρον πρὸς τὴν κακίαν τῶν κατοικούντων ἐν τῇ πόλει, &c. Cedrenus, p. 334.

(b) Οἰνοβαρὴς, αἱμοχαρὴς, ἀσυμπαθὴς, θηριώδης τὴν τρόπον, καὶ αἱρετικὸς. Idem. p. 332.

(c) Phocas *iratus* Cyriaco, Episcopo Constantinopolitano *adjudicavit Titulum* Oecumenici *Pontifici Romano*. Baron. Annal. ad A. Ch. 606.

(d) Johannes *Constantinopolitanus sese hinc efferens, se ubique* Oecumenicum *Patriarcham nominavit*. Idem ad A. C. 595.

Wall

Wall of God's City had Twelve Foundations, and in them were the names of the Twelve Apostles of the Lamb. (*Rev.* 21. 14) *Paul* was *equal* at least to *Peter*, when he *withstood him to the face*, and *rebuked* him *in publick* for his *Dissimulation.* (*Gal.*2. 11, 12, 13, 14) Nay S^t. *Peter himself*, (as well as *James* and *John*, who were his *Peers*,) *although he seemed to be a Pillar, yet perceiving the Grace that was given to* Paul, *gave to* Barnabas *and* Paul *the right hand of Fellowship* (*Gal.*2.9.) And reason good: For S. *Peter* was but *one* of the *many Apostles* of the *Jewes*; whereas S^t. *Paul* was much *more*, the great *Apostle* of the *Gentiles*, to whom the *Jewes* were no more then as a *River* to an *Ocean.* Saint *Peter* was commanded not to *fleece*, but to * *feed the flock*: Nor was it ever once known that he did *lord it over God's heritage*, which himself had so strictly forbid to others, 1 *Pet.* 5. 3. Indeed a *primacy* of *Order* may very easily be allow'd to the See of *Rome*: But for any *one Bishop* to affect over his Brethren a *supremacy* of *Power* and *Jurisdiction*, is *a* most impudent *opposition* both to the *Letter* and the *Sense* of our *Saviour's precept*, (Mark 10. 42, 43, 44.) *Ye know, that they who are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: But whosoever will*

* John 21. 15, 16, 17.

be great among you, shall be your Minister; and whosoever of you will be the chiefest, shall be the servant of all.

That the *Apostles* were *every one* of *equal power* and *authority*, is the positive saying of (a) St. *Cyprian*, *Pari consortio præditi & honoris & potestatis.* And St. *Jerome* is as expresse, That (b) *all Bishops*, *in all places*, *whether at* Rome, *or at* Eugubium, *at* Constantinople, *or at* Rhegium, *are of the very same merit*, as to the *quality* of their *Office*, how much soever they may differ in point of *Revenue* or of *Endowments.* Nay, by the *Canons* of the *Two first General Councils*, (*Nice*, and *Constantinople*,) every (c) *Patriarch* and *Bishop* is appointed to be *chief* in his proper *Diocese*; as the *Bishop* of *Rome* is the *chief* in *His*: And a strict (d) *Injunction* is laid on *all*, (the *Bishop* of *Rome* not excepted,)

(a) Cyprianus *ait pari omnes inter se fuisse potestate Apostolos; atque hoc idem fuisse alios quod* Petrus *fuit.* Tractat. 3. de Simplicitate Prælatorum, (Edit. Colon. 1544.) p. 135.

(b) *Si Autoritas quæritur, Orbis major est urbe, ubicunque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanii, ejusdem Meriti, ejusdem est & Sacerdotii. Potentia Divitiarum & Paupertatis Humilitas vel sublimiorem vel inferiorem Episcopum non facit. Cæterum omnes Apostolorum successores sunt.* Hieron. in Epist. ad Evagrium, (ex Edit. Basil. 1565.) p. 329. sive ex Edit. Paris. 1533 Tom. 2. p. 117.

(c) Τὰ ἀρχαῖα ἔθη κρατείτω τὰ ἐν Αἰγύπτῳ, καὶ Λιβύῃ, καὶ Πενταπόλει, ὥστε τὸν Ἀλεξανδρείᾳ Ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν, ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ Ἐπισκόπῳ τοῦτο συνήθες ὑπάρχει. ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι τοῖς Ἐκκλησίαις. Concil. Nicæn. Can. 6. Ἐπειδὴ συνήθεια κεκράτηκε καὶ παράδοσις ἀρχαία, ὥστε τὸν ἐν Αἰλίᾳ Ἐπίσκοπον τιμᾶσθαι, ἐχέτω τὴν ἀκολουθίαν τῆς τιμῆς, τῆς μητροπόλεως σωζούσης τὸ οἰκεῖον ἀξίωμα. Ibid. Can. 7. Πρεσβεῖα quæ Antiochenæ Ecclesiæ servari his Canonibus præcipiuntur, eò pertinent, (inquit Justellus) ut Episcopus Antiochenus præferatur Metropolitanis omnibus in Orientali Diœcesi. Nihil Juris illi attributum in cæteros Metropolitanos, præter Honorem Ordinis, non autem ut Metropolitani omnes Diœceseos Orientis ab eo jure singulari ordinaventur, ut Innocentii primi Epistola ad Alexandr. Episcopum asserere videtur, contra mentem Synodi Nicænæ. Justell. p. 7. ex Edit. Gulielmi Voelli, A. D. 1661.

(d) Τὰς ὑπὲρ Διοίκησιν Ἐπισκόπους τῶν χωρείοις Ἐκκλησίαις μὴ ἐπέναι, μηδὲ συγχέειν τὰς Ἐκκλησίας. ἀλλὰ κατὰ τοὺς κανόνας, τὴν τῆς Ἀλεξανδρείας Ἐπίσκοπον τὸν ἐν Αἰγύπτῳ μόνον οἰκονομεῖν· τοὺς δὲ τῆς ἀνατολῆς Ἐπισκόπους πρὸ ἀνατολὴν μόνον διοικεῖν, (φυλαττομένων τῶν ἐν τοῖς κανόσι τοῖς κατὰ Νικαίαν πρεσβείων τῇ Ἀντιοχέων Ἐκκλησίᾳ) καὶ τὰς τῆς Ἀσιανῆς Διοικήσεως Ἐπισκόπους, τὰ κατὰ πρὸ Ἀσιανὴν μόνον οἰκονομεῖν, &c. Concil. Constantinop. Oecumen. 2. Can. 2. *Quid hic Canon sibi velit per* [φυλαττομένων τῶν πρεσβείων τῇ Ἀντιοχέων Ἐκκλησίᾳ] Justellus *explicat paulò superiùs ad* Can. Conc. Nic. 6. *nihil Juris nimirum* Antiocheno attribuendum in cæteros Metropolitanos, præter Ordinem Honoris.

excepted,) that they presume not to *meddle* in any *Diocese* but their *own*. And the chief *Primacies* of *Order* were granted to *Rome* and to *Constantinople*, not for their having been the *Sees* of such or such an *Apostle*, (e) but for being the two *Seats* of the two great *Empires*. Witness the famous *Canon* of the *Generall Council at Chalcedon*, (f) decreeing to the *Bishop* of *Constantinople* an *equality of Priviledges* with the *Bishop* of *Rome*; not for any other reason, then its having the good hap to be *one* of the *two Imperial Cities*. Nay, no longer ago before *Boniface* the Third, (who was the *first Bishop* of *Rome* that usurpt the Title of *Universal*,) I say, no longer before *Him* then his next *immediate* Predecessor Pope *Gregory the Great*, (for I reckon *Sabinian* was but a Cypher,) the horrible *Pride* of succeeding Popes was stigmatiz'd by a *Prolepsis*; by way (not of *Prophecy*, but) of *Anticipation*. For (g) *Gregory* writing to *Mauritius* the then reigning Emperour (and that in very many Epistles,) touching the name of *Universal*, which the *Bishop* of *Constantinople* had vainly taken unto himself, calls it a *wicked* and *profane* and *blasphemous Title*; *a Title importing, that the* (h) *times of Antichrist were at hand*; (little thinking that

(e) Confer *Justinian. Novel. Constit.* 131. *cap.* 2. *cum Canone* 3. *Concilii Constant.*

(f) Καὶ γὰρ τῷ θρόνῳ τῆς πρεσβυτέρας Ῥώμης, διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην, οἱ πατέρες εἰκότως ἀποδεδώκασι τὰ πρεσβεῖα Et paulò post--τὰ ἴσα Πρεσβεῖα--- ἀπένειμαν τῷ τῆς νέας Ῥώμης ἁγιωτάτῳ θρόνῳ, ἀλόγως κρίναντες, τὴν Βασιλείᾳ καὶ συγκλήτῳ τιμηθεῖσαν πόλιν, καὶ τῶν ἴσων ἀπολαύουσαν πρεσβείων τῇ πρεσβυτέρᾳ βασιλίδι Ῥώμῃ, καὶ ἐν τοῖς Ἐκκλησιαστικοῖς ὡς ἐκείνην μεγαλύνεσθαι πράγμασι, &c Concil. Chalced. Can. penult.

(g) *Quis est iste qui* contra Statuta Evangelica, contra Canonum Decreta, novum *sibi usurpare* nomen *præsumit?* —Novis & profanis *vocabulis gloriantur.* ---*Absit à cordibus Christianorum* nomen illud Blasphemiæ. Greg. Mag. Epist. 32. ad Mauritium Augustum.

(h) *Sed in hac ejus superbiâ quid aliud nisi propinqua jam* Antichristi *esse tempora designatur?* Idem ad eundem in Epist. 34.

Pope *Boniface* would presently after his decease usurp the same, and prove the *Pope* to be *Antichrist* by the *Confession* of a *Pope*.) He farther disputed against the Title by an Argument leading *ad absurdum*; (i) That *if any one Bishop* were *Universal*, there would by consequence be a *failing* of the *Universal Church*, upon the *failing* of *such* a *Bishop*. An Argument, *ad homines*, not easily to be answer'd, whatsoever Infirmity it may labour with *in it selfe*. And such an Argument is That, which we bring against the *Pope's* pretended *Headship*. For if the *Pope* is the *Head* of the *Catholick Church*, then the *Catholick Church* must be the *Body* of the *Pope*; because the *Head* and the *Body* are the *Relative* and *Correlative*; and being *such*, they are *convertible in obliquo*: And then it follows unavoidably, That when there is *no Pope at* all, (which is very often,) the *Catholick Church* hath then *no Head*; and when there are *many* Popes *at once*, (which hath been sometimes the case,) then the *Catholick Church* must have at once *many Heads*; and when the Pope is *Heretical*, (as by the *confession* of the *Papists* he now and then is,) the *Catholick Church* hath *such* a *Head* as makes her deserve to be *bebeaded*. (k) That *Popes* have been

(i) *Si illud nomen in Ecclesiâ sibi quisquam arripuit, quod apud bonorum omnium judicium fuit*, Universa *ergo* Ecclesia (*quod absit*) *à statu suo corruit, quando Is qui appellatur* Universalis *cadit*. Idem ad Eund. Epist 32.

Universalis *autem nec etiam* Romanus Pontifex *appelletur*, fatente Papâ Pelagio secundo, apud Gratian Decretal. p. 1. dist. 99. cap. 4.

Quis autem illud pro indigaitate rei stupeat, quòd novam *quandam* indebitamque Potentiam tibi usurpando arrogas, &c? *Ita Papam alloquuntur* Episcopi Germanici apud Goldast. Tom. 1. p 47.

(k) *Multi Pontifices Romani erravrunt; sicut* Marcellinus, *qui* Idolis sacrificavit; *et* Liberius Papa, *qui* Arianis consensit; *&* Anastasius secundus *propter* Hæresis Crimen *repudiatus fuit ab Ecclesiâ: & alii etiam plurimi contra Catholicam fidem tenuerunt; ut* Joannes vigesimus secundus, *qui asseruit*, quòd filius Dei sit Major Patre & Spiritu Sancto. Didacus Stella in Luc. cap. 22. vers. 31. p. 280. col. 1. Edit. Antverp. A. D. 1593. Ad Inquisitionis Hispaniæ decreta prorsus elimatus, et summâ fide repurgatus.

been *Hereticks* and *Heathens* too, not only by denying the *Godhead* of the *Son*, and by lifting him up *above* the other *two Persons*, but even by *sacrificing to Idols*, and a *totall Apostacy* from the *Faith*, is (a thing so *clear* in the writings of *Platina* and *Onuphrius*, that 'tis) the Confession of the most *zealous* and *partial* Asserters of their *Supremacy*. I know that *Stella*, and those of the *Spanish Inquisition*, do at once confesse this, and yet adhere to their Position, † *That* (with his Colledge of Cardinals) *the Pope cannot erre, and is the Head of the Church.* But St. *Hilary* of *Poictiers* was so offended at *Pope Liberius* his espousing the *Arian Heresie*, that he affirm'd *the true Church* to have been *then* onely in *France.* * *Ex eo inter nos tantùm Communio Dominica continetur.* So ill success have they met withal, who have been *Flatterers* of the Pope or the *Court* of *Rome*.

† *ubi suprà, verbis immediatè subsequentibus.*

* Hilar. Pictav. de Synodis, p. 287. & paulò post —— *Quidam ex vobis firmissimâ fidei constantiâ intra communionem se meam continentes, se à cæteris extra Galliæ abstinuerunt.* Idem. ib. 288.

To conclude this *first Instance* in the fewest words that I can use: Whosoever shall read *at large* (what I have time onely to *hint*) the many *Liberties* and *Exemptions* of the *Gallican Church*, and the published *Confessions* of *Popish writers*, for more then *a thousand years together*, touching the *Papal Usurpations*, and *Right of Kings*, put together by *Goldastus* in *three great Volumes*; he will not be able to deny

deny, (let his preſent perſwaſion be what it will,) that the *Supremacy of the Pope* is but a *Proſperous Vſurpation*, and hath this lying againſt it, that *'twas not ſo from the beginning.*

Secondly 'Tis true that for ſeverall Ages, the *Church* of *Rome* hath pretended to be *infallible*; as well *incapable* of *error*, as *not erroneous*. But *from the beginning it was not ſo.* For, (beſides that *Infallibility* is *one* of God's *peculiar and incommunicable Attributes*,) where there is not *Omniſcience*, there muſt be *Ignorance in part*; and where *Ignorance* is, there may be *Error*. That *Hereſie* is *Error* in point of *Faith*, and that *Novatianiſm* is *Hereſie*, all ſides agree: And 'tis agreed by the *Champions* of the *Papacy it ſelfe*, (ſuch as (*a*) *Baronius*, (*b*) *Pamelius*, and (*c*) *Petavius*,) that *Rome* it ſelf was the *Neſt* in which *Novatianiſm* was *hatcht*; and not onely ſo, but that *there* it continued from (*d*) *Cornelius* to *Cæleſtine*, which wants not much of *two hundred years*. To paſſe by the *Hereſies* of the *Donatiſts* and the *Arians*, (which ſtrangely proſper'd for a time, and ſpread themſelves over the world, the *former* over the *VVeſt*, the *later* over the *Eaſt*, and as far as the Breaſt of the *Pope himſelf*;) one would have thought that the Tenet of *Infallibility upon Earth* had been ſufficiently prevented by the *Hereſie* (*e*) of the *Chiliaſts*, wherewith the Primitive Church

(*a*) Baron. Tom. 2. An. 254. pag. 498, 499. & ſeq.
(*b*) Pamel. in Cyprian. Epiſt. 41. & 73.
(*c*) Petav. in Epiphan. ad Hæreſ. 59 quæ eſt Novatianorum, pag. 226.
(*d*) Onuph. in Notis ad Plat. in vitâ Cornelii pag. 29. Col. 2. Vide Euſeb. l. 6. & 7.
(*e*) Vide Bellar. Chronolog. ad A.C. 132. & Euſeb. Hiſt. Eccleſ. l. 3. c 39.

Church her ſelf (I mean the very *Fathers* of the Primitive Church, for the two firſt Centuries after Chriſt,) was not onely *deceiv'd* by *Papias*, who was a Diſciple of St. *John*, but (for ought I yet learn) without *the leaſt Contradiction* afforded to it. Nay *the whole Church of God* (in the opinion of St. (a) *Auſtin* and *Pope Innocent the third*,) and for *ſix hundred years together*, (if (a) *Maldonate* the *Jeſuit* may be believ'd) thought the *Sacrament* of *Euchariſt* to have been *neceſſary* to *Infants*, as well as to men of the *ripeſt Age*: and yet (as *Maldonate confeſſeth* at the very ſame time,) it was ſo *plain* and ſo *groſſe* an *Error*, that notwithſtanding St. *Auſtin* did endeavour to *confute* the *Pelagians* by it, as by a *Doctrin* of *Faith*, and of the *whole Church of God*; yet the *Council of Trent* was of a *contrary mind*, and did accordingly in a *Canon* declare *againſt* it.

(a) (a) *Non poteſt probari eum* [i.e. Auguſtinum] *exiſtimaſſe hîc de Euchariſtiâ non agi, cum tam multis locis aliis probet ex hoc* Johannis *Teſtimonio*, Euchariſtiam etiam Infantibus eſſe Neceſſariam; *idque non ut opinionem ſuam ſed ut* Fidei & Totius Eccleſiæ Dogma: *ad refellendos Pelagianos dicat*: & paulò poſt--- *Miſſam facio* Auguſtini & Innocentii *primi ſententiam, quæ* ſexcentos circiter annos viguit *in Eccleſiâ*, Euchariſtiam etiam Infantibus neceſſariam. *Res jam ab Eccleſiâ, & Multorum ſeculorum uſu, & Decreto Synodi Tridentinæ explicata eſt*, non ſolùm neceſſariam illis non eſſe, *ſed ne decere quidem dari.* (Seſs. 21 c. & Can 4.) Maldonat. (Excuſ. Muſſiponti, A.C. 1596.) in Joh. 6. 53. p. 717, 718, 719.

3. Paſs we on to the Doctrine of *Tranſubſtantiation*, which (if its *Age* may be meaſur'd by the very firſt *date* of its *Definition*,) may be allow'd to be as *old* as the *Lateran* *Council*,

**Cujus corpus & ſanguis in Sacramento altaris ſub ſpeciebus Panis & Vini veraciter continentur*, tranſubſtantiatis *Pane in Corpus, & Vino in Sanguinem, poteſtate divinâ.* Conc. Later. c. 1. *In Synaxi ſerò Tranſubſtantiationem definivit Eccleſia. Diu ſatis erat credere, ſive ſub Pane conſecrato, ſive quocunque modo adeſſe verum Corpus Chriſti.* Eraſm. Annot. in 1. Cor. 7. *Saltem ab annis 500 dogma Tranſubſtantiationis ſub Anathemate ſtabilitum, ut ait ipſe* Bellarminus de Euchariſt. l. 3. c. 21. *Cujus etiam confeſſionem videre eſt*, l. 3. c. 23.

a Council held under Pope *Innocent* the Third; ſince whom are ſomewhat more then 400 years: But *from the beginning it was not ſo.* For beſides that our Saviour, juſt as ſoon as he had ſaid, *This is my Blood*, explain'd himſelf in the ſame Breath, by calling it expreſly *the fruit of the Vine*, and ſuch as *He would drink new in the Kingdom of God*, (*Mat.* 26. 29. *Mark* 14. 15.) there needs no more to make the Romaniſts even *aſham'd of that Doctrine*, then the *Conceſſion* of *Aquinas*, and *Bellarmine's Inference* thereupon.(a) *Aquinas* ſo argues, as to imply it is *Impoſſible*, and imports a *Contradiction*, for *one body* to be *locally* in *more* places then *one*, and in *all at once.* But (b) *Bellarmine* (at this) is ſo very *angry*, that in a kind of *Revenge* upon *Aquinas*, (though held to be *the Angelical Doctor*,) he needs will *infer* 'tis *as Impoſſible*, and equally implies a *Contradiction*, for any *one* body at *once* to be ſo much as *Sacramentally* in *more* Places then *one.* And therefore it cannot now be wonder'd concerning *Tranſubſtantiation*, if ſo long ago as in the time of Pope *Nicolas* the Second, either the *Novelty* was not *forg'd* and *hammer'd out* into the *ſhape* in which we find it, or not at all underſtood by the *Pope Himſelf.* For *one*

a *Corpus Chriſti non eſt eo modo in hoc Sacramento ſicut Corpus in loco, quod ſuis Dimenſionibus loco commenſuratur; ſed quodam ſpeciali modo, qui eſt proprius huic Sacramento. unde dicimus, quòd Corpus Chriſti eſt in diverſis altaribus, non ſicut in diverſis locis, ſed ſicut in Sacramento. Nullo enim modo Corpus Chriſti eſt in hoc Sacramento localiter, quia ſi eſſet, divideretur à ſeipſo.* Aquin. Oper. Tom. 12. Sum. part. 3. q. 75. art. 1. ad 3. p. 232. col. 2. et q. 76. art. 3 et 5. ex. Edit. Antwerp. 1612.

(b) *Si non poſſet eſſe unum Corpus localiter in duobus locis, quia divideretur à ſeipſo, profectò nec eſſe poſſet Sacramentaliter eâdem ratione.* BeHar. de Euchariſtiâ, lib. 3. cap. 3. p. 511. Tom. 3. Controverſ. ex Edit. Pariſ. A. C. 1620.

of

of the *two* is very clear by the famous (c) *Submission* of *Berengarius*, wherewith he satisfied the (d) *Synod* then held at *Rome*, (and in which were 113. Bishops,) though not at all unto a *Trans*, but rather a *Consubstantiation*. Which divers (e) *Romanists themselves* have not been able not to Censure, though it was *pen'd* by a (f) *Cardinal*, and *approved* of by a *Council*, and very glibly *swallow'd down* by the *Pope himself*.

(c) *Coactus est Berengarius publicè profiteri*, Panem & Vinum, *quæ in altari* ponuntur, *post consecrationem non solùm* Sacramentum, *sed etiam* verum Corpus & Sanguinem *Domini nostri* Jesu Christi *esse*: & sensualiter *non solùm Sacramento, sed in veritate manibus sacerdotum tractari, frangi, & fidelium dentibus atteri. Confer* Floriacens. Histor. fragmenta à P. Pichæo edit. inter Franc. Script. (*Excus. Francof. A.C.*1596.) p.86. *cum* Lanfranc. lib. cont. Berengar. & Guitmund. de Sacram. l. 1. & Alger. de Sacram. l. 1. c. 19. d Sigon. de Regno Ital. l. 9. A. 1509. e *Nisi sanè intelligas verba* Berengarii, *in* majorem *incides* Hæresin, quàm ipse habuit: *& ideo omnia referas ad species ipsas, nam de Christi Corpore partes non facimus.* Johan. Semeca *Glossator in* Gratian. de Consecrat. Dist. 2. cap. Ego Berengarius. (f) *A Cardinale, scil.* Humberberto Sylvæ Candidæ Episcopo. Guitmundus ubi supra.

4. 'Tis very true that their withholding the *Cup of blessing* in the *Lord's Supper* from the *secular* part of their *Communicants*, hath been in practice little less then 400 years. But *from the beginning it was not so*. For in our Saviour's *Institution* we find it intended for (g) *every Guest*. πίετε πάντες is the word, *Drink ye all of this Cup.* (Mat. 26. 27.) And S. *Paul* to the *Corinthians* (consisting most of *Lay-men*) speaks as well of their *drinking* the mystical *blood*, as of their *eating* the *Body* of Christ. (1 *Cor.* 11. 26, 27, 28, 29.) Nay 'tis *confest* by learned *Vasquez* (as well as by

g Concil. Constant. Can. 13. p. 889. *In Ecclesiâ Latinâ* 1000. *amplius annis tenuit, ut tam Populo quam Clero in celebratione Missarum post mysteriorum consecrationem seorsum Corpus & seorsum Sanguis Domini præberetur.* Cassan. Consult. 22. Vasq. cap. 3. Disp. 216. c. 3. n 38. *Secundum antiquam Ecclesiæ consuetudinem, omnes sicut communicabant Corpori, ita communicabant & Sanguini, quod etiam adhuc in quibusdam Ecclesiis servatur.* Aquinas in Comment. in Joh. 6.

Caſſander, and *Aquinas* Himſelf, to be a Truth *undeniable*, That the *giving of both Elements* in the *Roman Church it ſelf*, until the time of *Aquinas*, did ſtill continue to be in uſe.

5. The Church of *Rome* for ſeveral Ages hath reſtrain'd the Holy Scriptures from the peruſal of the People. *But from the beginning it was not ſo.* For *Hebrew* to the *Jews* was the *Mother-Tongue*, and in *that* 'twas read weekly before the People. It pleaſed God the *New Teſtament* ſhould be firſt writen in *Greek*, becauſe a Tongue the *moſt known* to the *Eaſtern world*. And to the end that this *Candle* might not be *hid under a Buſhel*, it was tranſlated by St. *Jerome* into the † *Dalmatick* Tongue, by Biſhop *Vulphilas* into the * *Gothick*, by St. *Chryſoſtom* into [a] *Armenian*, by *Athelſtan* into *Saxon*, by [b] *Methodius* into *Sclavonian*, by *Jacobus de Voragine* into [c] *Italian*, by *Bede* and *Wiclef* into [d] *Engliſh*. And not to ſpeake of the *Syriack*, *Æthiopick*, *Arabick*, *Perſian*, and *Chaldee Verſions*, (which were all for the uſe of the *common people* of thoſe Countries,) the * *Vulgar Latine* was *then* the *Vulgar Language* of the *Italians*, when the *Old* and *New Teſtament* were turn'd into it.

† Sixt. Senenſ. Bibliothec. l. 4. *Ipſe* Hieron. in Epiſt. ad Sophron. Tom. 3.

* Socrat. Hiſt Eccleſ. lib. 4. c. 17. Niceph. Hiſt. Eccleſ. lib. 11. c. 48. Bonav. Vulcan. in Præfat. de Liturg. & linguâ Getarum.

a Roccha in Biblioth. Vatican. p. 155, 157.

b Aventin. Annal. lib. 4.

c Sixt. Senenſ. Bibl. l. 4.

d *Vide Authores citat. apud* Brerew. Inqu. c. 26. p. 192.

* *Confer.* Blondi Ital. Illuſtrata, in Marchia Triviſana, & Tinto de la Nobiltà di Verona, lib. 2. cap. 2. *cum Hieronymi Temporibus apud* Bellarm. de Script. Eccleſ. p. 104.

6. The

6. The *publique Prayers* of the *Romaniſts* have been a very long time in an *unknown Tongue*, (I mean *unknown* to the *common People*,) even as long as from the times of Pope *Gregory* the Great. *But from the beginning it was not ſo.* For 'tis as ſcandalouſly oppoſite to the *plain ſenſe of Scripture*, as if it were done in a meer *deſpight* to the 14th *Chapter* of the *firſt Epiſtle* to the *Corinthians*, eſpecially from the 13. to the 17. *ver.* Not to ſpeak of what is ſaid by the * Primitive Writers: † *Aquinas* and *Lyra* do both confeſs upon the place, That the *common Service* of the Church in the Primitive times, was in the *common language* too. And as the Chriſtians of [a] *Dalmatia*, [b] *Habaſſia*, [c] *Armenia*, [d] *Muſcovia*, [e] *Sclavonia*, [d] *Ruſſia*, and all the Reformed parts of Chriſtendom, have the Service of God in their vulgar Tongues, ſo hath it been in divers Places by [f] *Approbation* firſt had from the *Pope himſelf.*

* Οἱ μὲν Ἕλληνες Ἑλληνικοῖς ὀι δὲ Ῥωμαῖοι Ῥωμαϊκοῖς, καὶ ἅπας ἕκαστος μετὰ τῆς ἑαυτῦ διαλέκτου τὴν εὐχὴν πρὸς Θεὸν. Origen. contra Celſum (*ex Edit. Hoſchelii, Auguſtæ Vindelicorum*, 1605.) lib. 8. p. 414.

† *Cum* Aquinate & Lyrâ *confer* Cajetanum in 1 Cor. 14. ſententiæ noſtræ ſuffragantem.

a Angelus Rocchain Bibl. Vatic. p. 157. *b* Biblioth. Vet. Patrum, Tom 6. p. 55. *c* Bellonius in Obſerv. l. 3. c. 12. & Vitriacus in Hiſt. Orient. cap. 79. Brocardus *non nullibi in ſuâ Deſcriptione Terræ Sanctæ.* *d d* Poſſevinus de Reb. *Moſc* p. 4. And. Thevetus Coſ. l. 19. c. 12. *e* Bapt. Palat. de rat. Scrib. Ang. Rocca Biblioth. Vatic p. 162. *f* Aventin. Annal. l. 4. Æneas Sylvius in Hiſt. Bohem. cap. 17. Concil Bin. Tom. 3. p. 930. *Vide etiam* Decret. l. 1. Tit. 31. cap. 14. *et quicquid Authorum videre eſt in Breviar. Inquiſ. c. 26.*

7. Another Inſtance may be given in their *Prohibiting of Marriage to men in Orders*, which is deriv'd by *ſome* from the *third* [a] *Century* after *Chriſt*; by [b] *others* from the *eighth*; and

a *Nempe à Papâ Calixto, qui floruit* A. D. 220. *Conſule* Thuanum, in Ep. p. 305.

b *Biſhop* Hall, 3. Epiſt. 2. Decad.

in the rigour that now it is, from *Pope Gregory* the Seventh. *But from the beginning it was not so.* For *Priests* were permitted to have *wives*, both in the *Old* and *New Testament*; (as *Maximilian* [c] the Second did rightly urge against the *Pope*:) And the *blessed Apostles* (many of them) were *married men*: for so I gather from [d] *Eusebius* out of *Clemens Alexandrinus*: and from the [e] *Letter* of *Maximilian*, who did not want the Advice of the *learnedst* persons in all his Empire; and from 1 *Cor.* 9.5. where St *Paul* asserts his liberty to carry a *Wife* along with him, as well as *Cephas*. And 'tis the Doctrine of *that Apostle*, that a *Bishop* may be an *Husband*, although he may not be the Husband of more then *one Wife*. (1 *Tim.* 3.2. *Tit.* 1.6.) Besides, the *Marriage* of the *Clergy* was asserted by [f] *Paphnutius* in the *Council at Nice*; and even by one of *those* [g] *Canons* which the *Romanists themselves* do still avow for *Apostolical*. And the *forbidding men to marry* (with *Saturninus*, and the Gnosticks,) is worthi-call'd by God's Apostle, *The Doctrine of Devils*. (1 Tim. 4.1.3.)

c *ubi supra apud* Thuanum, p. 305. & 306.

d Euseb. *l.* 3 *c.* 13.

e *Constat Apostolos ipsos, paucis exceptis, conjuges habuisse. ubi supra apud* Thuanum.

f *Ibid. apud Thuanum.*

g Ἐπίσκοπος, ἢ Πρεσβύτερος, ἢ Διάκονος, τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω· ἐὰν δὲ ἐκβαλῇ, ἀφοριζέσθω, Canon. Apostol. 5. Μέμνηται ὁ κανὼν καὶ Ἐπισκόπων ἐχόντων γυναῖκας, ὅτι τότε ἀκώλυτον εἶχον καὶ οἱ Ἐπίσκοποι τὴν πρὸς τὰς γυναῖκας νόμιμον συζυγίαν. Zonaras in Can. Apost. 5. p. 4. Edit. Pari. 1618. h Irenæus, l. 1. c. 22. i Εὐφήμως δὲ ἐγκρατείας ἀσεβοῦσιν, εἴς τε τὴν κτίσιν, καὶ τὸν Δημιουργὸν, διδάσκοντες μὴ δεῖν παραδέχεσθαι γάμον καὶ παιδοποιΐαν, μηδὲ ἀντεισάγειν τῷ κόσμῳ δυστυχήσοντας ἑτέρους, μηδὲ ἐπιχορηγεῖν τῷ θανάτῳ τροφήν. Clem. Alex. Strom. l. 3.

8.I

8. I ſhall conclude with that Inſtance to which our Saviour in my Text does more peculiarly allude; I mean the *Liberty of Divorce* betwixt Man and Wife, for many *more Cauſes* then the Cauſe of *Fornication*. For ſo I find it is[k] *decreed* by the *Church of Rome*, with an *Anathema* to all that ſhall contradict it. *But from the Beginning it was not ſo.* For 'tis as oppoſite to the *will* of our Bleſſed Saviour revealed to us *without a Parable*, (in the next verſe after my Text) as if they meant nothing more, then the opening of a *way* to *rebel againſt* him. For beſides that in the *Canon* of the *Council* at *Trent*, a Divorce *quoad* Torum Totum *ob multas Cauſas* was *decreed* to be *juſt* in the *Church of Rome*, although our Lord had twice confin'd it to the *Sole Cauſe* of *Fornication*, (*Matth.* 5. 32. & 19. 9.) And beſides that the word *Totum* was conſtantly reteined in[l] four *Editions*, (particularly in *That*, which had the *Care* and *Command* of Pope *Paul* the Fifth,) Let it be granted that the *Council* did mean no more, then a meer *Sequeſtration* from *Bed* and *Board*, to endure for a *certain* or *uncertain time*; and not an *abſolute Diſſolution* of the *Conjugal Knot*; yet in the Judgment of *Chemnitius*, yea and of *Maldonat* Himſelf, (who was as *learned* a *Jeſuite* as that Society ever had,) it would be oppoſite (*even ſo*) to the

k Si quis dixerit Eccleſiam errare, cùm ob multas Cauſas ſeparationem inter conjuges quoad totum, ſeu quoad cohabitationem, ad certum incertumve tempus, fieri poſſe decernit, Anathema ſit. Concil. Trident. Seſs. 24. Can 8. p. 411. Edit. Bin. Tom. 9. Pariſ.

l Scil. (præter Edit. jam nominatam) Edit. Col. Agrip. Tom 4. part 2. p. 332. *Sum. Concil. Edit. Franc. Longii à Coriolano*, Antverp. A. C. 1623. p. 1024. *Item Concil. General.* Pauli Quinti Auctorit. Edit. Romæ, A. C. 1628. Tom 4. p. 273.

the *Law* of *Christ*. For he [m] *who putteth away his Wife for any Cause whatsoever, besides the Cause of Fornication, commits Adultery* (saith the *Jesuit*) even for this very reason, *because he makes Her commit it, whom he unduly putteth away*. [n] Nay, *Chemnitius* saith *farther*; That the *Papal Separation from Bed and Board, is many ways a Dissolution of the Conjugal Tye*. Nor does he content himself to *say*, or *affirm* it only, but by a *Confluence of Scriptures* does *make* it *good*, That against the Command of our blessed Saviour (in the verse but one before my Text,) *That which God hath joyned together, the men of Rome do put asunder*.

m *Si ob aliam Causam quàm ob Fornicationem dimiserit, quamvis aliam non duxerit, mœchatur; quia uxorem suam mœchari facit.* Maldonat. (excus. Mogunt. A. D. 1624.) in Matth. 19. 9. p. 392.

n *Atqui in Pontificiâ illâ Separatione (nempe à Toro & Mensâ, ad certum incertumve tempus,) Vinculum Conjugii multis & variis modis solvitur & disrumpitur. Nam ad Vinculum Matrimonii pertinent hæ sententiæ.* Et adhærebit Uxori suæ. Faciamus ei adjutorium quod sit coram ipso. Mulier non habet potestatem sui Corporis, sed vir. Iterum convenite, ne tentet vos Satan, propter Incontinentiam vestram. Non sunt Duo, sed una Caro. *Et ipsum* Matrimonium *dissolvitur*, Individuâ vitæ Consuetudine. *Hæc vero vincula Conjugii in Pontificiâ separatione, quoad Torum et Cohabitationem, solvuntur et dirumpuntur. Homines igitur*, contra Decretum Divinitatis, separant, quod Deus conjunxit. Chemnit. in Exam. Concil. Trident. (*Excus. Genev. A. D.* 16[illegible]4.) p. 437.

By *these* and many more *Corruptions* in point of *Practice* and *Doctrine* too, which were no more then *Deviations* from what had been from the *Beginning*, and which the learned'st Sons of the Church of *Rome* have been forced to *confess* in their *publick Writings*; the *awakened* part of the Christian world were *compell'd* to look out for a *Reformation*. That there was in the *See of Rome* the most *abominable Practice* to be imagin'd, we have the liberal

liberal [o] *Confeſſon* of zealous *Stapleton himſelf*; and of thoſe that have *publiſht* their [p] *Penitentials*. We have the publiſhed Complaints of *Armachanus*, and *Groſtead*, and *Nicolas de Clemangis*, *John of Hus*, and *Jerome of Prague*, Chancellor *Gerſon*, and *Eraſmus*, and the *Archbiſhop of Spalato*. *Ludovicus Vives*, and *Caſſander*, who are known to have died in the ſame *Communion*, did yet *impartially complain* of ſome *Corruptions*. [q] *Vives* of their *Feaſts* at the *Oratories of Martyrs*, as being too much of kin unto the *Gentiles Parentalia*, which in the judgment of [r] *Tertullian* made up a *ſpecies* of *Idolatry*. And *Caſſander* [ſ] confeſſes plainly, that the Peoples *Adoration* paid to *Images* and *Statues*, was equal to the *worſt* of the ancient *Heathen*. [t] So the *buying* and *ſelling* of Papal *Indulgences* and *Pardons* ('tis a little thing to ſay of *Preferments* too) was both *confeſt* and *inveigh'd againſt* by *Popiſh* Biſhops in *Thuanus*.

Geo. Caſſander in Conſult de Imag. & Simulacris mihi pag. 175, 176. 760, &c.

[o] *Vix ullum peccatum cogitari poteſt*, (*ſolâ Hæreſi exceptâ*) *quo illa ſedes turpiter maculata non fuerit*, *maximè ab Ann*: 800. Staplet. Oper. Tom. 1. Cont. 1. q. 5. art. 3. pag. 597. excuſ. Pariſ. 1620.

[p] *Conſule* Canonas Pœnitentiales Romanas, Bedæ, Rabani Mauri, &c. *cum notis* Antonii Auguſtini, Archiepiſcopi Tarraconenſis, Excuſ. Venetiis, 1584.

[q] Ludov. Vives in St. Auguſt. de Civit. Dei, l. 8. c. 27.

[r] *Parentatio Mortuis ſpecies eſt Idololatriæ, quoniam & Idololatria Parentationis eſt ſpecies.* Tertul. de Spectac. cap. 12.

[ſ] —*Ita ut ad* Summam adorationem, *quæ vel* à Paganis *ſuis ſimulacris exhiberi conſuevit, & ad* extremam vanitatem *quam* Ethnici in *ſuis ſimulacris exornantis admiſerunt*, nihil à noſtris *reliqui factum eſſe videatur.*

[t] Thuan. l. 25. pag.

Now if with all their *Corruptions* in point of *Practice*, which *alone* cannot juſtifie a People's *Separation* from any *Church*, (though the *Cathari* and the *Donatiſts* were heretofore of that opinion,) we compare their *Corruptions* of *Doctrine* too, and that in matter of *Faith*, (as hath

hath been ſhewed,) Corruptions *intrenching on Fundamentals;* it will appear that That *door* which was *open'd* by *Us* in our *firſt Reformers,* was not at all to *introduce,* but to *let out* *Schiſm. For the *ſchiſm* muſt needs be *Theirs* who *give* the *Cauſe* of the Separation, not *Theirs* who do but *ſeparate* when *Cauſe* is *given.* Elſe S. *Paul* had been to blame, in that he ſaid to his *Corinthians, Come ye out from among them, and be ye ſeparate.* (2 Cor. 6. 17.) The *actuall* Departure indeed was *Ours,* but *Theirs* the *cauſal;* (as our immortal Arch-*Biſhop* does fitly word it:) we *left* them indeed when they *thruſt* us *out;* (as they cannot but *go* whom the Devil *drives*;) But in propriety of ſpeech, we left their *Errors,* rather then *Them.* Or if a *Seceſſion* was made from *them,* 'twas in the very ſame meaſure that *they* had made one from *Chriſt.* (Whereas *they,* by their *Hoſtilities* and their *Excommunications,* departed properly from *us,* not from any *Errors* detected *in us.* And the *wo* is to *them by whom the offence cometh,* (*Matth.* 18. 7.) not to *them* to whom 'tis *given.* If when *England* was in a *Flame* by *Fire* ſent out of *Italy,* we did not abſtein from the *quenching* of it, until *water* might be drawn from the *River Tiber;* it was becauſe our own *Ocean,* could not only do it *ſooner,* but *better* too; that is to ſay (without a Figure,)

* *De Hildebrando in hæc verba ſententiam ferunt Epiſcopi Germanici qui* Concilio Wormatienſi *interfuerunt. Dum* profanis *ſtudes* Novitatibus, *dum magis amplo quàm bono nomine delectaris, dum inaudita Elatione diſtenderis, velut quidam* Signifer Schiſmatis, *omnia membra Eccleſia ſuperbâ crudelitate & crudeli ſuperbiâ laceraſti: flammaſque Diſcordiæ quas in Romana Eccleſia diris factionibus excitaſti, per omnes Eccleſias Italiæ, Galliæ, & Hiſpaniæ, furiali dementia ſparſiſti.— Per gloriosa tua Decreta (quod ſine lachrymis dici non poteſt) Chriſti ferè nomen periit.* Imperial. Statut. à Goldaſto edit. Tom. 1. p. 47.

It

It did appear by the *Conceſſion* of the *moſt learned Popiſh Writers*, that particular Nations had ſtill a power to purge themſelves from their *corruptions*, as well in the *Church*, as in the *State*, without leave had from the *See* of *Rome*; and that 'twas commonly put in practice above a *thouſand* years ſince. † It did appear that the *Kings of England* (at leaſt as much as thoſe of *Sicily*,) were ever held to be Αὐτοκέφαλοι, and that by the *Romaniſts themſelves*; until by gaining from *Henry* the Firſt, the *Inveſtiture* of *Biſhops*; from *Henry* the Second, an *Exemption* of the *Clergy* from *Secular Courts*, and from eaſie *King John*, an unworthy *Submiſſion* to *forreign Power*; the Popes became ſtrong enough to *call their ſtrength the Law of Juſtice*. And yet their *Incroachments* were ſtill *oppos'd*, by the moſt *pious* and the moſt *learned* in every Age. Concerning which it were

† *Ex eo quo Willielmus Normanniæ Comes Terram illam debellando ſibi ſubegit, Nemo in eâ Epiſcopus vel Abbas ante Anſelmum factus eſt, qui non primo fuerit Homo Regis, ac de manu illius Epiſcopatûs vel Abbatiæ Inveſtituram per dationem Virgæ Paſtoralis ſuſcepit, &c.* Eadmerus Monach. Cant. in Præf. ad Hiſt. Nov. pag. 2. *Sed nec ex eo ſolùm tempore mos hic obtinuit; Nam ante Normanno um etiam adventum hic uſitatiſſimus, ut majorum Gentium Antiſtites ſacri, Epiſcopi nimirum & Cœnobiarchæ (qui ſaltem in Clientelâ Regiâ) à Sacris Eccleſiarum Corporibus electi, quin ſæpius etiam, ſpretis omninò*

Corporum Sacrorum ſuffragiis, in Aulâ deſignati, Annuli & Baculi Paſtoralis, ſive Pedi traditione, in Dignitatis Poſſeſſionem à Regibus noſtris, jure avito nixis, mitterentur. Joh. Selden. in ſuis ad Eadmer. Notis et Spicilegio, p. 142. *Hujus rei exemplum videre eſt apud* G Malmesburienſem de Geſtis Regum, lib 2. cap 8. *Quin et illud aliquando videtur dignius quod hoc in loco notetur.* Pontifici Hildebrando *Fidelitatis Juramentum, à* Guilielmo Normanno, *exigenti, Guilelmum Regem reſpondiſſe* — Fidelitatem facere non volo, quin nec ego promiſi, nec Anteceſſores meos Anteceſſoribus tuis id feciſſe comperio. Baron. Ad An. 1076. Guilielmus Rufus *profeſſus eſt*, Quod nullus Arch. epiſcopus aut Epiſcopus Regni ſui, Curiæ Romanæ vel Papæ ſubeſſet. Matth Pariſ. Hiſt An. 1094. *Videſis etiam, Imperatores, et Reges Galliarum, jura ſua aſſerentes, apud* Othonem Friſingenſem, S. Gibertum, *eoſque maximè Hiſtoricos qui Res Henrici Quarti Imperatoris, et ejuſdem nominis Primi Regis Anglorum conſcripſêre. Inprimis verò* Sigonium de Reg. Ital. l. 4, 9, 10, et 11. Baron. Tom. 11. A C. 1077. Cherubinum de Narſia in Bullario Tom. 1. p. 16, et 17. Bin. Concil. Tom. 3. part. 2. in Urbano, Calixto, et Schali Secundis. Renatum Choppinum de Domanio Franciæ, l. 2. tit. 1 ſect. 6, *&c.* Et de Sacra Auctâ, l 1. tit. 7. Sect. 22, et 23. *ad hæc*, Theodor Balſamon Patriarch. Antioch. in Concil. Chalced. n. 4. Joh. Naucler. Chronograph. Generat. 39, et H. Mutium Chron. German. l. 18.

easie to give a satisfactory account, if it were comely for a *Sermon* to exceed the limits of an *hour*. In a word, it did appear from the *Code* and *Novels* of [a] *Justinian*, from the set out by the *Emperour* [b] *Zeno*, from the *practice* of [c] *Charles* the Great, (which may be judged by the *Capitulars* sent abroad in *his Name*,) from the *designs* and *endeavours* of two late Emperors, *Ferdinand* the First, and *Maximilian* the Second, from all the *commended Kings* of *Judah*, from the *most pious* Christian Emperours as far as from *Constantine* the Great, and from many *Kings* of *England* in [d] *Popish times* too; that the work of *Reformation* belong'd especially to *them* in their *several Kingdoms*. And *this* is *certain*; that neither *Prescription* on the *Pope's* side, nor *Discontinuance* on the *Kings*, could *add* a *Right* unto the *one*, or any way *lessen* it in the *other*. For it implies a *contradiction*, that what is *wrong* should grow *right*, by being *prosperous* for a *longer* or *shorter* season.

a Θεσπίζομεν κ.τ.λ. τὸν ἁγιώτατον Ἐπίσκοπον Κωνσταντινουπόλεως τῆς νέας Ῥώμης. Justin. Novel Const. 131. cap. 2. *Vide etiam* de mandatis Principum, Tit. 4. Novel. 17. c. 7 & 11.

(b) Evagr. l. 3. c. 14. in Mag. Biblioth. Vet. Patr. Tom. 6. Part. 2. p. 655.

(c) Sigon. de Reg. Ital. li. 4. ad A.C. 801. & Eginhard in vit. Car. Mag. & Baron. Annal. Tom 9. ad A.C. 801 p. 542. ad 545. & Tom. 10. ad A.C. 845. p. 34. Excus. Colon. Agrip. 1609.

d *Edward the Confessor*, *William* 1. *H.* 1. *H* 3. *Edw.* 1. *Edw.* 2. *Edw.* 3. *Rich.* 2. *Hen.* 4. *H.* 5. *H.* 6. *Edw.* 4. *Rich.* 3. *Hen* 7. *H.* 8. *for all which at large, See* Coke's Reports, par. 5. fol. 1. Caudrey's Case, or De Jure Regis Eccleſiaſtico.

Ὁ Καισαρ ἐν ἀδείᾳ ἔχει ἐπισκοπῶν εἰς μητρόπολιν ἄγειν καὶ ἀποχειρίζειν ὁπόσα θεῖα κανόνων, ὡσαύτως ἐνοείας Ἀρχιερέων διαιρεῖν, καὶ ὁπόσους καὶ μητροπολίτας καθιστᾶν. Balsam. in Conc. Carth. Can. 16.

Had the *Pope* been contented with his * *Primacy* of *Order*, and not ambitiously af-

* Τὸν μὲν τοῦ Κωνσταντινουπόλεως Ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὴν Ῥώμης Ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην. Concil. Constantinop. Oecum. 2. Can. 3. Ῥώμης Πάπαν πρῶτον εἶναι πάντων τῶν ἱερέων, Ἀρχιεπίσκοπον Κωνσταντινουπόλεως τῆς νέας Ῥώμης δευτέραν τάξιν ἐπέχειν θεσπίζομεν. Justinian. Imp. Novel. Const. 131. c. 2.

fected

fected a *Supremacy* of *Power*, and over *all other Churches* beſides his *own*; we never had *caſt off* a *Yoke* which had never been *put* upon our *Necks*: And ſo 'tis plain that the *Uſurper* did make the *Schiſm* If *Sacrilege* any where, or *Rebellion*, did help reform *Superſtition*; *That* was the Fault of the *Reformers*, not at all of the *Reformation*; nor of *all* Reformers neither. For the *moſt* that was done by *ſome*, *was* to *write* after the *Copy* which had been *ſet* them in my Text, by the Bleſſed *Reformer* of all the World; which was *ſo* to *reform*, as not to *innovate*, and to accommodate their Religion to what they found *in the Beginning*.

Nay, if I may ſpeak an *Important Truth*, (which being unpaſſionately conſider'd, and univerſally laid to heart, might poſſibly tend to the Peace of Chriſtendom;) ſeeing it was not ſo much the *Church* as the *Court* of *Rome*, which proudly *trod* upon *Crowns* and *Scepters*, and made *Decrees* with a * *non obſtante* to *Apoſtolical Constitutions*, or *whatſoever* had been enacted *by any Authority whatſoever*, (the *Commandments of Chriſt* being *not excepted*;)

* *Apoſtolicâ* Poteſtate *declaramus & definimus, et ab omnibus judicari debere mandamus atque ſtatuimus*, decernentes irritum *et inane, ſi quid ſecus à* quocunque Dignitate, Auctoritate, *et* Poteſtate *prædito contigerit judicari*, Non obſtantibus Conſtitutionibus *et* Ordinationibus Apoſtolicis, *Aliiſque in contrarium facientibus* Quibuſcunque. *Vide* Bullam Pii quarti, Concil. Bin. Edit. Pariſ. Tom 9 p. 444. *Licet* Chriſtus *poſt Cœnam* inſtituerit, *et ſuis Diſcipulis* adminiſtraverit *ſub utraque ſpecie* Panis *et* Vini *hoc venerabile Sacramentum, tamen* hoc non obſtante, *&c. Licet in* Primitiva *Eccleſiâ hujuſmodi Sacramentum reciperetur à Fidelibus ſub utraque ſpecie; poſtea à conſicientibus ſub utraque, et à laicis tantummodo ſub ſpecie* Panis *ſuſcipiatur*. Concil. Conſtant. Bin. Tom. 3. Part. 2. Seſs. 13. p. 880. excuſ. Colon. Agrippinæ, 1618.

we originally departed with higher Degrees of Indignation, from the Insolent *Court*, then *Church* of *Rome*. Nor *protested* we so *much* against the *Church*, (though against the *Church too*,) as against the Cruel *Edict* first made at † *Worms*, and after cruelly *re-inforced* at *Spire* and *Ratisbone*, for the *confirming* of those 1 *Corruptions* from which the 2 *Church* was to be *cleans'd*. To the 1 *former* we declar'd a *Vatinian Hatred*; but to the 2 *latter* of the two, we have the Charity to wish for a *Reconcilement*. That we who differ upon the *way* in which we are *walking* towards *Jerusalem*, may so look back on *the Beginning* from whence at first we *set out*, (and from which our *Accusers* have foulely *swerv'd*,) as to *agree* in our *Arrival* at the same *Journey's end*.

† *Ibi* (i. e. Spiræ, *ubi erat Conventus ordinum Imperii,*) *Decretum factum est, ut Edictum* Wormatiense *observaretur contra Novatores, ut omnia in integrum restituantur. Contra hoc Edictum solennis fuit* Protestatio, *April.* 16. *A. D.* 1529. *& hinc ortum pervulgatum illud nomen* Protestantium. Sethus Calvis. in Chron. ad A. C. 1529.

Lutherus impulit Johannem Saxoniæ Septemvirum, aliosque Principes Germanicos, protestari contra Decreta Ratisbonæ & Spiræ de Religione facta. unde Nomen Protestantium *crevit.* Cluverius ad *A. C.* 1529. p. 705.

But God forbid that our *Love* to *the Peace without*, should ever tempt us to a loss of *the Peace within us*. God forbid we should *return with the Dog to his vomit, or with the Sow* in the Hebrew Proverb (which is cited by *S. Peter* in his *Epistle*,) *to her wallowing in the mire*. When I wish for a *Reconcilement*, I do not mean by *our Compliance* with any the *least* of *their Defilements*, but by *their Harmony* with *us* in our being *Clean*.

2 Pet. 2. 22.

On

On this * Condition and Supposal; Our *Church* is open to *receive* the bittereſt *Enemies* of our Church. Our *Arms* are open to *embrace* them, with *Love*, and *Honour*. Our *Hearts* and *Souls* are *wide open* in fervent *Prayers* and *Supplications* to the *God of Purity* and of *Peace*, that (in his own good time) he will *bind up* the *Breaches*, and *wipe off* the *ſtains*, and *raiſe up* the lapſed *Reputation*, of his *divided*, *defiled*, *diſgraced* Spouſe; And all for the *Glory*, as well as *Merits*, of the ever-bleſſed *Bridegroom* of all our *Souls*,

To *whom*, with the *Father*, in the Unity of the *Spirit*, be aſcribed by *us*, and by *all the World*.

Bleſſing, and *Glory*, and *Honour*, and *Power*, and *Wiſdom*, and *Thankſgiving*, from this time forwards for evermore.

* *Ab Eccleſiâ Romanâ non alio diſceſſimus animo, quàm ut, ſi correcta ad Priorem Eccleſiæ formam redeat, nos quoque ad Illam revertamur, & Communionem cum Illâ in ſuis porrò Cœtibus habeamus.* Apud Grot: Diſcuſs. p. 14. *& apud ipſum* Zanch. in Confeſs. Art. 19. p. 157.

ad. s. ad. al/

FINIS.

2 MA 67